



## Translation Strategies Used by Lingliana in Translating Taboo Words in Sylvia Day's *Bared to You*

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### Abstract

This study aimed at investigating the strategies which Indonesian translators use for translating of taboo words in Silvia Day's novel entitled '*Bared to You*', to analyze the implementation, and to analyze the equivalence achieved in the translation. In this study, a descriptive qualitative research is applied. The data were classified using Batistella's taboo categorisation and the translation strategies were further identified using the elaboration frameworks proposed by Davoodi, Robinson, and Brownlie. Then, Nida and Taber's concept of equivalence was applied in determining the tendency of equivalence in the process of translating into target language. The results show that there are 555 taboo words found in the novel. Vulgarity dominates with 303 data, profanity 128 data, obscenity with 99, and last is ephitet with 25 data. The analysis on translation strategies shows that there are six strategies used by the translator in translating taboo words they are omission, euphemism, taboo for taboo, substitution, borrowing, and translation by more general word. Last, the analysis on the equivalence of translation shows that the translator tends to adopt more dynamic in translating taboo words into Indonesian.

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## INTRODUCTION

Taboo is a unique phenomenon since its usage is considered inappropriate in daily communication. The term taboo refers to words that are unacceptable in society. This words usually used to show disgust, social norm violation, sexual connotation and anger. Ghounane (2014), said that taboo means a certain behaviour, topics and term are banned. According to Allan and Burridge (2006, p. 2), taboo is considered prohibited when it is used for insulting other people, describing sex, and our bodies and their functions. Similarly, Natalie (2005) stated that taboo words and expression refer to body part, sex acts, bodily functions and products, racist terms, verbal taboos or insults directed at people and family religion, death and unlucky matters. Meanwhile, Yuliana & Rosa (2013), point out that taboo words can be extremely negative aspects of social group. Affini (2017) added that taboo words is the words that violate the norm or provision in a particular society. Taboo is not universal since it is created by each culture and each language. According to Fromkin, Rodman, and Hyams (2013) in Khoshsaligheh & Ameri (2014, p. 26), taboo has a strong cultural component representing particular customs and the way people view their society. Thus, it is argued that taboo is inseparable from the culture and customs of particular society.

Language and culture are tightly linked together, and translation has played an important role in human communication because it involves transferring cultural element from one language to another. Thriveni (2002) stated that translation is not simply a matter of seeking other words with similar meanings, but of finding appropriate ways of saying things in another language. Thus, translation is not only a linguistic activity, but also a cultural one and their influences on each other (Hashemian, Mirzae, Hosseini, 2014; Rupiah & Hartono, 2017; Agustine, 2014; Panou 2013). Translating itself is the process to transfer or to put up something written or spoken in a different form from the Source Language (SL) into the Target

Language (TL) in order to communicating the message to the target language readers (Zoraya, Sutopo, Yuliati, 2017; Akhiroh, 2013; Jacob, 2002). Karunarathna (2015), stated that the process of translation between two different written languages involves the changing of an original written text (ST) into written text in the target text (TT). Haditya (2014) and Sari & Yuliasri (2017) added that the translation process is needed to obtain a high quality of translation in target language or at least equal with the source language.

Translating taboo is challenging task for the translators since it is difficult to render exact meaning of taboo words from SL into TL (Pratama, 2016). Here, translators should consider about the various cultural differences between the source text (ST) and target text (TT) that come during a translation process (Bassnett, 1991; Andriyanie, Firman, Wahyu, 2016; Pelawi, 2016). Similarly, (Mujiyanto, 2011; Behzad & Salmani, 2013; Al-Masri, 2009; Alqaryouti & Sadeq, 2016) stated that the better translator should be aware of complexities of differences between cultures. Similarly, Mouallem (2015), Yolanda & Yuliasri (2016), Yuliasri (2015) also stated that culture is one of the issues that create many problems for the translator, especially when the source text and the target text belong to different cultures. This also cited by Setyaningsih (2011), Bao (2014), Nugroho & Prasetyo (2015), Permatahati & Rosyidi (2017), Purwanti & Mujiyanto (2015), Kuncoro & Sutopo (2015) who said that another factor that makes translating a brain racking activity is the cultural factor. Bassnett (1991, pp. 37-41) pointed out that to translate certain terms from the source culture into the target culture, the translator often feels constrained to add explanations. Thus, the translator can replace it with another term that has the same or a similar function, or connotation, as the term to be translated if there is no real equivalent of the source term in the TL. Remembering there are so many translation problems would be found in process of translating taboo words, the translation strategies are needed here, as stated by Fuadi (2016) that translation strategies used

depend on the translation process. Mujiyanto (2010) added that the translator also need to use variety of translation techniques to deal with such problems in order to get good quality translation.

Novel as a broad and complete literary work is translated into many languages. Translating it is not as easy as translating academic texts, because it contains unique and distinctive aspects (Hartono, 2012, 2014; Nduru, 2017). Since there is a cultural differences between source language and target language, therefore, translating other country's literal works especially those which has terms taboo and consumed by adult people is quite difficult. To overcome the cultural differences some strategies involved in the translation process in order to achieve the equivalence of the translated works. Sari & Yuliasri (2017) stated that the translation process is needed to obtain a high quality of translation in target language or at least equal with the source language. Yuliasri (2015) and Mujiyanto (2010) added that the translator also need to use variety of translation techniques to deal with such problems in order to get good quality translation. Meanwhile Harris (2003) stated that choice of translation strategies is affected by some contextual factors such as translation commission, stylistic norms, policy of the text, the readership and the translator's own ideology. According to Vinay and Dalbernet (2000, p. 52), equivalence refers to a strategy that describes the same situation by using completely different stylistic or structural methods for producing equivalent texts. This basically means that the reader of the target language is given the same opportunity to interpret and understand the TT as is the reader of the ST. Thus, The translators should be able to find out the closest and most natural meaning of words for the target language readers (Wijayanti & Mirahayuni, 2014).

As explained above in translating adult novel, the problem that may appear is when the translator faced sensual expression or taboo words in the original text and how it translated into target text. Thus, the aims of this study is to investigate translation strategies used by the

Indonesian translator in translating taboo words, how those strategies are implemented and how the achievement of equivalence level of Indonesian translated taboo words in *Bared to You* novel.

Several previous researches observe about translation strategy and taboo words as the topic of their investigation. Those studies above are used as the background of this study. Budiana, Sutopo, Rukmini, (2017), analyzed the use of translation techniques in subtitling movie. Ratnasari, Yuliasri, Hartono (2016), revealed the technique and ideology of vocative and proper names in the novel. Lestiyawati, Hartono, Sofwan (2014), analyzed the translation techniques in translating news item. Alavi, Karimnia, Zadeh (2013), investigated the translation of taboos from English into Persian. Thawabteh, (2012) explores the translatability of Arabic amelioration and pejoration in English subtitling, illustrated with a subtitled Egyptian film. This paper examines the nature of euphemism and dysphemism. Fonseca, Udayana, Wandia (2017), investigated taboo words in the movies and their translation into Indonesian. Swear and Anber (2016) investigated the sociocultural differences in translating Euphemistic expressions from English into Arabic. Mujiyanto (2016), explained a number of ways in which endeavors to provide tentative supplies of terminologies through domestication strategy for scien-tech adoption. Avilla-Cabrera. J.J. (2015), this paper contains a descriptive analysis of the subtitling of offensive and taboo language, mainly from English into Spanish, from a translational, linguistic and technical point of view.

## METHODS

This study is a qualitative descriptive research. In specific, Batistella's frameworks (2005) was to analyze the classification of taboo words, Brownlie (2007), Robinson (2006), and Davoodi's framework (2004) were to analyze the translation strategies, and Nida and Taber's framework (2000) was to analyze the equivalence of translation.

In this study, I analyzed the translation strategies used by the translator, the implementation of translation strategies and equivalence of Sylvia Day's *Bared to You* novel. The book was bought both the original and Indonesian version from the internet on the website [www.bukalapak.com/](http://www.bukalapak.com/).

There were four steps used in analyzing the data in this study: (1) Identifying and selecting the taboo words. (2) Classifying the types of taboo words based on Batistella's theory. (3) Select the relevant data and (4) explaining the analysis of translation strategies used by the translator, the implementation of those strategie and how the equivalence achieved in Indonesian translation.

## RESULT AND DISCUSSIONS

The aims of this study are three. They are to explain the translation strategies used by the translator, to explain the implementation, and to explain the equivalency achieved in the Indonesian translation.

There were some data obtained from the utterances and statements in Sylvia Day's *Bared to You* novel. These data are collected in order to use in analyzing the translation strategies used by the translator in translating taboo words in the novel.

**Table 1.** The total percentage of taboo Words

Types of Taboos	Frequency	Percentage
Profanity	128	23.06
Obscenity	99	17.84
Vulgarity	303	54.60
Epithets	25	4.50
TOTAL	555	100

Table 1 shows that the total of 555 instances of taboo words were found. All those words included into four classification of taboo words proposed by Batistella (2005), which consist of obscenity, profanity, vulgarity, and epithet. In this novel vulgarity is the most dominant type appears with 303 taboos, profanity with 128 data is in the second rank,

obscenity with 99 data followed by ephitets with 25 data.

### Translation Strategies used by the Translator in Translating Taboo Words of Sylvia Day's *Bared to You*

After identifying taboo words contained in the *Bared to You* novel, then I analyzed to determine translation strategies used by the translator in translating taboo words.

**Table 2.** Frequency of Translation Strategies

Strategies	Frequency	Percentage
Censorship/ Omission	186	33.51
Substitution	122	21.98
Taboo for taboo	61	10.99
Euphemism	126	22.70
Borrowing	30	5.41
More general word	30	5.41

Table 2 shows that there are six strategies employed to translate taboo expression in Sylvia Day's *Bared to You* novel; they are omission, substitution, taboo for taboo, borrowing, translation by more general word, and euphemism. Evidently, the strategies in translating taboos applied in this study not only the theory has been proposed by three experts above but also found other strategies proposed by Baker (1992). They are translation by more general word and borrowing or loan word.

### The Implementation of Translation Strategies in Translating Tboo Words

The strategies consisting of omission, substitution, euphemism, taboo for taboo, translation by more general word and borrowing are employed to translate taboo expression in Sylvia Day's *Bared to You* novel and the implementation of each strategies can be described as follows:

#### Omission

In this strategy, the translator deleted a certain part or parts of a source text while transferring it into target language. Chesterman

(2017) stated that in the translation of taboo expressions, omissions stands as a strategy where the translators may choose to eliminate the taboo nature of the source text by deleting taboo elements while transferring them into the target text. It could be because the translator tries to give same expectation of the readers in the target language or perhaps the words have too vulgar in the contexts of target language. The omitted data are mostly those words containing swearing such as the 'F-word' and its derivations, that mostly function as emphaser in an utterance and used to show strong emotion of the speaker which mostly employs reference to sexuality or the word related to private parts of the body. The words contain religious taboo like 'the hell', 'goddamned', also deleted or generalized/neutralized because this word contains religious tendency and use the name of deity that holy by religion people, which might be negatively perceived by a certain religion Yuliasri (2017). Abbas (2015) stated that omission involve the complete deletion of the language unit, including religious taboo. Example: 'What the hell was he doing?' Translated into 'Apa yang sedang dilakukannya?'. The word 'hell' is omitted in the translation above since it does not significantly contribute to the core meaning of the utterance (expressive only). Therefore, ST and TT have similar propositional meaning but ST is more expressive since it contains more anger than TT.

### Substitution

The other way to translate a taboo term is by substituting the term with another term in L2, by replacing of a word, phrase, or larger lexical units in the source text. Baker (1992, p. 31) defined substitution as "replacing a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader". The substituted data are mostly those words containing swearing, insulting, and sluring such as the 'F-word' and its derivations, 'damn', bullshit, or word containing religious cursing such as 'Jesus Christ', which show strong

emotion of the speaker. Toosheh (2017) stated that strategy, which can be used to translate the religious concepts, is 'substitution'. Example: the word Jesus is translated into Ya, ampun in target language. Here, the translator renders the proper interjection in the source text which is mostly less expressive and implicit than those in the source text. The words 'Jesus' is an expletive to express surprise which contains religious tendency. The translator render those words into a more convenient word 'Ya Ampun' and acceptable for the target reader. Although both ST and TT express surprise but 'Jesus', is more expressive than 'Ya Ampun' since ST employs taboo words while TT employs more neutral words.

### Euphemism

Euphemism is the substitution of an agreeable or inoffensive expression to replace one that offends or suggests something unpleasant (Al-Shahwi, 2013). It also aims to protect the readers or audience from possible offence by toning down the strong language, offensive expression, vulgar description etc. Hamidiyah (2013) and Putrianti, Nababan, Tarjana (2017) stated that euphemism is softened utterance to be more polite and acceptable in its use. Linfoot-Ham (2005) stated that the function of euphemism is to protect the readers or audience from possible offence. It is also used to avoid impolite or insulting words (Sinambela, 2010). The softened data are mostly the words refer to sexual activity or private parts of the body. Thus, some of them resorted, renaming and repackaging the word to make it sound attractive (Rakhmaniyah, 2013). Example: the word fuck is translated into menidurimu in the target language. The word 'fuck' is vulgar slang referring to 'having sex with' and then translated using its less expressive word 'meniduri'. Therefore, ST and TT have similar propositional meanings but their expressive meanings are different since 'fuck' is more vulgar than 'meniduri'.

### Taboo for Taboo

In this strategy, the translator changes the taboo expression in the source language, which is translated into taboo expression in the target language and has both the same expressive meaning and propositional meaning. Taboo for taboo or what is called literal translation by Vinay and Darbelnet (2000) can only be applied with languages which are extremely close in cultural terms. It is acceptable only if the translated text retains the same syntax, the same meaning and the same style as the original text. Example: the word *a slut* is translated into *pelacur* in the target language. Here, the translator translated the word 'Slut' into 'pelacur', since those words are taboo both in source and in target languages, because those words refer to a woman who has sexual relationship with a lot of men without any emotional involvement/a person considered to be sexually promiscuous/a woman prostitute/dirty woman.

### Translation by More General Word

Here, the translator renders the taboo expressions using the expression in the target text that can cover the meaning found in the source text. Baker (1992, p. 26) stated that translation by a more general word (superordinate) is one of the commonest strategies dealing with many types of non-equivalence, particularly in the area of propositional meaning. Example: the word *cock* is translated into *tubuh* in the target language. The word 'cock' refers male sex organ, testicles. This word considered as taboo word. It is part of private body that should not to say and hear in front of public. Here, the translator translated the word 'cock' into 'tubuh' in TT. This translation still too general and it can cause the reader of TT will be confused which part is the author means, thus she should find for the equivalent of the word as close as possible to the original word. It could be replace by the word 'kejantanan', if it too vulgar to be translated literally.

### Borrowing

Borrowing is the idea of taking the word where the source language maintaining the word and make less changing and just change spoken rules it in the target language. Vinay and Darbelnet (2000) stated that borrowing is a translation procedure that involves using the same word or expression in original text into target text. This strategy divided into two categories, pure and naturalized borrowing. Example of pure borrowing is the word *vibrator* translated into the target language without change, it is still *vibrator*. The word 'vibrator' according to *Oxford Advanced Learner's Dictionary 7th Edition* means a device used for massage or sexual stimulation, while in *Kamus Besar Bahasa Indonesia (KBBI)* means *Perkakas yang dapat menimbulkan (menghasilkan) getaran, misalnya yang dipakai untuk memijat*. The meaning of both ST and TT are the same that is why the translator did not change the word or maintain the word "vibrator". Meanwhile, the example of naturalized borrowing is the word *an orgasm* translated into *orgasme* in the target language. The word 'orgasm' according to *Oxford Advanced Learner's Dictionary 7th Edition* means the climax of sexual excitement, characterized by intensely pleasurable feelings centred in the genitals and (in men) experienced as an accompaniment to ejaculation, while in *Kamus Besar Bahasa Indonesia (KBBI)* means *Puncak kenikmatan seksual, khususnya dialami pada akhir sanggama*. There is no changing in the meaning except the addition of the letter - e in Bahasa at the end of the word.

### The Equivalence of Indonesian Translation

Dealing with the equivalence of translation, this study reveals that the translator adopted more dynamic in transferring taboo words into Indonesian. It is realized by the use of euphemism, more general word, dysphemism, and substitution translation strategy that applied by the translator to transfer 229 taboo words data, while 128 taboo words data were formal or a word for word translation (Mujiyanto, 2014), by using taboo for taboo and borrowing. It can be concluded that the translator tends to re-

create the word in SL and transforming it into a sentence in the TL that conveys the same meaning, but it does not always use the exact phrase or word of the original. This may be because the sentence or word would be confusing if it translated literally.

Comparing with some studies that have been carried out, some of them aimed to investigate the translation of taboos and to find out the equivalence which has been employed by the translator in the process of translating taboo words. Those studies found that the most common strategy used for translating taboos by translators were omission or censorship, euphemism, and substitution. For example, in Alvi, Alavi, & Zadeh (2013) who investigated the translation of taboos from English into Persian in dramas from a skopos-based view and Behzad & Salmani (2013) who examined the translation strategies used by three translators in translating taboo words and expressions to find out the equivalence in the process of translating taboo words in the sentences of Saramagoe's *Blindness*. My study is in line with those studies, because both studies are investigating the strategies in translating taboo words and how the equivalency achieved in the translation. Those studies come to the conclusion that the most common strategy used for translating taboos were omission or censorship, euphemism, and substitution. The differences with my study are those studies analyzed from English to Persian translation, while the my study is from English to Indonesian translation. Those study also different in object of the study. My study analyze adult novel, meanwhile those study analyze dramas and novel.

Based on my findings and the results of the analysis, my study has expanded the previous studies in term of translation strategies used in translating taboo words. It could be stated that not only censorship or omission, euphemism, substitution, and taboo for taboo but also translation by more general word and borrowing which can be used to translate taboo words. This is what Baker (1992) has confirmed in her framework when she offers strategies in translating non-equivalence words by using a

loan word/borrowing or translation by more general word which can reflect the norm of translation used to render the meaning of taboo words.

## CONCLUSION

There are three conclusions that can be drawn in this study. Firstly, the translator applied 6 techniques in translating 555 taboo words data within *Bared to You*, there are omission/deletion, euphemism, substitution, taboo for taboo, borrowing and translation with more general word.

Secondly, It can be concluded that the implementation of translation strategies used by the translator to render taboo words in the novel *'Bared to You'* are translation by omission. The omitted data are mostly those containing swearing words and other data that mostly function as emphazier in an utterance. Next euphemism. Softened data usually related to private parts of the body, which will be too vulgar and unacceptable if translated literally into the target language, because of the norm and culture between SL and TL are different. Meanwhile translation strategy taboo for taboo was used to maintain the taboo expression contained in the SL, thus the reader in TL not only understand the meaning of what is read, but also get the expressive impression of the word. The other way to translate a taboo term is substitution. This strategy is used by substituing the term with another term in L2, by replacing of a word, phrase, or larger lexical units in the source text. Next strategy is translation by more general word. It means that the translator renders the taboo expressions using the expression in the target text that can cover the meaning found in the source text. Last strategy is borrowing. It is used to take the word where the source language maintaining the word and make less changing and just change spoken rules it in the target language.

Thirdly, dealing with the equivalence of translation, this study reveals that the translator adopted more dynamic in transferring taboo words into Indonesian. It can be concluded that

the translator tends to re-create the word in SL and transforming it into a sentence in the TL that conveys the same meaning.

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